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THE

NEW JERUSALEM MAGAZINE.

No. CCCLXXIV.

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SERMON FROM MARK IV. 26–28.

BY JOSEPH PETTEE.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

"So is the kingdom of God." In a wide sense, the kingdom of God embraces all who are subject to him; thus all who are in heaven, and all who are embraced in the church on the earth. In a more confined sense, the kingdom of God is the church, as consisting of all the good in the world. In a still more limited sense, the kingdom of God consists of those who have the Scriptures; who receive from it the doctrine of genuine truth, and are bringing it into life.

In a subordinate sense, also, every larger and smaller organized body of the church is a church or kingdom of God; as also is every individual man who is becoming regenerate. By the kingdom of God, in the text, is meant that kingdom not only in the largest sense, but also in the more limited senses.

The text teaches, that, in the establishment and building-up of the kingdom of the Lord in each and every form, there must be action on the part of man and on the part of the Lord; that man cannot effect these ends without the co-operation of

the Lord, nor the Lord without the co-operation of man. This is taught, because it is said that the kingdom of God is *as* the production of corn; that is, that the one bears a resemblance to and is in correspondence with the other.

The things mentioned which man does in the production of corn are "casting seed into the ground, and sleeping and rising night and day;" that is, in the natural sense, planting the corn, and carefully tending it through all the stages of its progress. "Sleeping and rising night and day" is descriptive of a constant watchfulness of the plants which have sprung up from the seed sown, and endeavor to use all the means necessary to their advancement to a successful maturity.

The remaining part of the text, in the natural sense, relates to those things connected with vegetable growth which are done without the agency of man. He prepares the ground, he puts seed into it, and he performs labor upon the ground after the plant appears; but the springing-up of the plant, and its growth afterwards, are no work of his. Not only is it no work of his, but he has no power and no wisdom which would enable him to do it. "The seed springs and grows up, he knoweth not how." — "The earth" — that is, the Lord operating in the earth — does this. The growth and development of the plant, first the blade, then the ear, afterwards the full corn in the ear, — this the earth bringeth forth of herself. This is the work of the Lord, and not the work of man.

"So is the kingdom of God." So is that kingdom in every form, — the greater and the less. In the development of what appertains to it, man bears a part corresponding to that which he bears in the production of corn. In like manner, also, the Lord. There is everywhere, in spiritual things, the human agency represented by casting seed into the ground, and sleeping and rising night and day in the care of it; and there is also everywhere, in spiritual things, the divine agency represented by the springing and growing up of the plant, — its development, first as the blade, then as the ear, and finally as the full corn in the ear.

It may help to give us a more distinct sense of our responsibility and of our dependence — of what we ought to do, and

what the Lord does, in the accomplishment of good and desirable results — to consider the application of the principle contained in the text to a few of the important concerns of life.

One matter of great importance is the preparation of those who come into the world, during the early portions of their life, for becoming good and useful men and women. There is something — nay, in one sense, there is very much — connected with the nurture of the young, through all the stages of their minority, for us to do. There is much which it is as necessary for us to do in order to their prosperity, as it is for us to sow seed in the ground, and to sleep and rise night and day in the care of the plants which spring up from the seed. Thus it is necessary for us to instruct our children that there is a God, and to teach them his commandments; to teach them that the Lord Jesus Christ is our Father in heaven; that the Bible is the Word of the Lord, and that it is holy; that there is a heaven and a hell; that those who love God, and keep his commandments, go to heaven, and that those who do not love him, and disobey his commandments, go to hell. It is necessary for us to help children to see and shun their evils, and to encourage them in doing good. But these, and such other works as we have to do for our children, are but a small portion of what must be done for them in order to their real prosperity. They are in no greater proportion to that, than are the sowing of seed, and the attention which man gives to plants in the various stages of their progress, to what must be done that he cannot do, in order to the production of corn.

When we have prepared the ground, and sown seed in it, with trusting hearts we look for, we expect, the springing-up of plants. When we have removed any weeds which may chance to appear, and have expended further labor upon the soil, we *trust* the plants will grow, and, with proper continued care, will at length produce the corn by which our natural life is sustained. But we have to trust for much more than we can do. We have no power to make the seed put forth a root and a blade. So far are we from being able to do this, that we know not how it is done, or how it grows afterwards. "It springeth and groweth up, we know not how."

We do what corresponds to preparing the ground — sowing seed and cultivating plants — when we use the means in our power to cherish in our children a state to receive instruction, impart it to them, and cultivate in them a regard for it. But we have here to *trust* for far more than we do. We cannot make the spiritual seed take root and grow in the child's mind. We know not how it springs and grows: it is a mystery past our comprehension. Behold the lovely forms of innocence and truth which are manifesting themselves in such a childhood as is desirable; and the forms of fidelity, sincerity, and honesty, which appear in a youth which is as we wish it to be! The care and labor which we have bestowed have had no more to do in the accomplishment of these happy results, than our natural labor and care have in producing the blade and the ear.

Now, though what we have to do in the education of our children is so little, and so insignificant in comparison with what the Lord does for them, it is absolutely essential to be done. The end of such inestimable value which we desire, can no more be attained without our agency, than corn can be had without sowing the seed. We see from this what the Lord does, and what we must do; and we see our dependence and our responsibility.

Another end, which is most important to be attained, is our own individual regeneration. In this, man acts, and the Lord acts. In this we must *do*, and we must *trust;* and the doing bears a similar relation to the trusting as in the case just considered. But let us briefly consider this. We must be born again. We must be born of water and the Spirit, or we cannot see the kingdom of God. To be born of water is to be cleansed, purified. But evils are what spiritually defile us: therefore to be born of water is to be cleansed from evils.

In this we have something to do. We must *see* our evils, *confess* them, shun them as sins; we must desist, and pray for deliverance from them. That, when we have done this, we have done little in comparison with what must be done in order to our purification, it is not difficult to understand.

By evils, our mental organism is deranged. Its mechanism is disordered, and moves in the opposite of the right direction.

In regard to this mechanism, we are in great ignorance. We have no more definite idea in respect to it than we have as to how the eye sees, how the ear hears, how the heart beats, how the stomach digests, or how the mind thinks. Of course, in the work of restoration of the disordered organism of the mind, we have no direct agency: this is wholly from the action of the Lord. We attend to the comparatively little that comes within our observation, which is limited to the mere surface of things; and then the whole, which is perfectly before the Lord, is brought into order by him. Besides this, through the disorder which arises from evil in our minds, we are connected with evil spirits. They can be and they are present, and exert an influence where evil is. Now, we know little of the character of the evil spirits that are connected with us, and know not where they are in the hells, and with what societies they are associated; and, even if we did know, we have no power against them. But when we exercise repentance in regard to the evil in ourselves, as it comes to our observation, the Lord, to whom is perfectly manifest every particular point of connection between us and evil spirits; who knows the precise situation in the hells from which emanates every untoward influence by which we are affected; and who has all power in both worlds, — the Lord acts in respect to all this.

"But we must be born also of the Spirit." To be born of water is to be purified from evils, as we have seen. To be born of the Spirit is to become actuated by what is good: for the Spirit is the Holy Spirit, — that is, the Spirit of the Lord; and the Spirit of the Lord is the Lord himself. And as the Lord is good, — as he is Goodness itself united with Truth itself, — therefore to be born of him is to be actuated by what is good: it is to be actuated by goodness, and to be in the truth.

Now, it is necessary for us to act in thinking truth and in doing good. We can think that we ought to do to others as we would have them do to us; and this is thinking truth. Then we can *do* to others as we wish them to do to us; and this is doing good. But, with the organism of the mind from which such thought and goodness flow, we have no more directly to do than we have with the regulation of the mechan-

ism of the tongue and other organs of speech when we speak, or than we have with the mechanism of the nerves and moving fibres of the muscles when we act, making use of our hands and our feet. In thinking what is true, and willing what is good, we act; but, when we thus think and will, there is as much done in our minds, in which we have no direct agency, as there is in our bodies when we speak, walk, or labor with our hands. Moreover, by means of what is good and true, we are associated with angels, and are in communication with the heavens. Now, the goods and the truths of the heavens are various. Some are of one quality and form, and some are of another. In order to associate ourselves with such angels as would be suitable for us, it would be necessary to know myriads of things of which we are ignorant, and to be able to do many things for which we have no power. It would be necessary to know intimately our internal capacity and form; to know what angels are similar in form; to know where in the heavens they are situated, and be able to open communication with them. For all this we are dependent, and must trust. There is something which we must do; but this appertains to the immediate agency of the Lord, and he does it for us.

So much in regard to the establishment and growth of the church in individuals. But the case is precisely similar in regard to the church, — the kingdom of God in larger forms; such as societies and associations, greater and smaller. In order that we may have these, it is as necessary that we should act, as it is that we should plant the seed, and take care of the plants in order to have corn. We must agree together; we must co-operate together, — give our labor and our substance to promote the uses contemplated in the organization.

A society, larger or smaller, is an organized body. It is so not only externally, but also internally. It is so not only as to certain outward things which come within our observation, and in respect to which we act, but also as to inward things of which we are ignorant, and in which we have no direct action. The kingdom of God, a society, great or small, in a most important sense, springs and grows up, we know not how. What we do in respect to it corresponds to what we do in the nou-

rishment and growth of our bodies. We select food, and eat it; but with the digestion in the stomach, the separation of the chyle, and the secretion from the blood of what is suitable to nourish each part, from the brain and nerves to the bones, — with this we have nothing to do, and no consciousness of what is done.

This internal organization, of which we are ignorant, has a peculiar form; and according to this form it is associated with spiritual societies, and has communication with the heavens. Such connection with spirits and angels is essential to the vitality of any form of the church. But to the Lord we must look and trust entirely for all this.

This subject has an important relation to many things in which we are concerned. One of the uses of societies is to make provision for worship; and it is necessary to provide a place in which it may be performed. This involves much thought, labor, and expense. Suppose we furnish all this thought, labor, and expense; and suppose a structure to be reared and completed, beautiful, appropriate to the end, and with no objectionable points: what is all this but a lifeless object, unless the Lord deigns to come and fill it with his holy presence; that is, unless the uses for which the various parts of it are designed are felt, when we are engaged in worship, to be good and holy, from the operation of the Spirit of the Lord, and from the presence and influence of his angels?

There might arise a question, Why is it necessary that our attention should thus be called to things in which we have no agency? We cannot, of course, be called upon to do what does not belong to us, and what we have no power to do; but we have as really a duty in respect to that in which we have no agency, as in respect to that in which we have an agency. It is as much our duty to *trust* as it is to *act*, — to look to the Lord for, and acknowledge him in, what he does, as to perform the part belonging to us.

It is pleasant to contemplate the fact, that if we honestly and faithfully perform the little which belongs to us, looking to the Lord and trusting in his Divine Providence, he will certainly do all the rest. If we simply do this in respect to our own

individual regeneration, — if the members of larger and smaller societies simply do this, — the kingdom of God, in all its forms, will assuredly prosper. Though it springs and grows we know not how, though we are entirely ignorant of myriads of the means by which it advances, we shall see it passing regularly on from the blade to the ear, and from the ear to the full ripe corn.

There is another consideration, which we cannot omit, and do justice to the subject before us. It relates to the difference between the action of the Lord and our action. Not only is the field of our action very limited in comparison with his: it differs in another most important respect. He acts altogether from himself; but, while there is the appearance that we act of ourselves, we really act from him. Let us see how this is.

To do any thing from affection according to our understanding or judgment, makes it appear altogether as our own work. Thus we think it to be our duty, or for some reason we decide, to sow seed in the earth, and to take care of what springs up from it. This thought of our understanding and decision and action from it are manifestly our own work. But there is something back of this which does not so distinctly appear. We act from some affection, we are seeking to accomplish some end that we love, in sowing seed and cultivating the earth; and this affection from which we act is the whole moving power in the case. Without this, we should do nothing. If we are seeking a selfish end, the affection is of one kind; if we are seeking a useful end, the affection is of another kind. Now, the truth is, if we act for a good end, the affection by which we are prompted is one which the Lord has introduced into our minds; and, if we seek a selfish end, the affection by which we are moved is infused into our minds by evil spirits. Thus if, in using our judgment and understanding in cultivating the earth, we are moved by a sense of duty and the dictate of conscience, we are unconsciously acting from a good which the Lord has been preparing us for, and which flows from him into our minds; but if, in the same work, we use our judgment from no conscience, from no sense of duty, but

from avarice or ambition, though unconscious of it, we are led by an evil which evil spirits infuse into our minds. Thus in every thing in which we engage, though we appear to act of ourselves, because in all freedom we judge and decide, and act from our decision, yet we really act from the Lord or the devil; because the affection from which we act, which is the whole moving power in the case, is from the one or the other. Hence it appears, that, even in our limited sphere, we act not of ourselves, but *as* of ourselves.

From this we see why it is necessary for us to act; and why, while we do so little, so much is depending upon that. From the simple fact alone, that man has the capacity of freely thinking, deciding, and acting, arises the possibility of a separate consciousness. Take this away, and you make it impossible that any one should exist but God. If in this limited sphere we act ill, we have a conscious separate life, which is evil; if in it we act well, we have a conscious separate life, which is good: and the amount of conscious life and happiness for which we have a capacity, and which we shall for ever enjoy, is precisely proportioned to the fidelity with which, as of ourselves, we discharge the duties devolving upon us, and to the fulness of confidence and acknowledgment with which we trust for the rest.

THE BEGINNING OF THE NEW CHURCH.

[We publish the following article, because we are glad to call attention to the subjects of the Last Judgment and the New Heaven, which have hitherto been but little understood in the New Church, and which will be found treated at considerable length in some of the addresses in the "Centenary of the New Jerusalem," lately published. If the intention of the writer of this article is to establish the day of the institution of the New Church in the spiritual world as an era to date from, or to celebrate the anniversary or centenary of, we should dissent from this view of the subject.—EDITORS.]

As some misapprehension appears to exist concerning the connection of the years 1757 and 1770 with the beginning of the New Church, the following paper is offered on this subject.

It appears from the writings of Swedenborg, that several works are involved in the beginning and establishment of the

church: first, the execution of the Last Judgment; secondly, the reduction of the spiritual world to order; and, thirdly, the establishment of the New Church. The execution of the Last Judgment was the first work, and the establishment of the New Church was the last work. These two works are, therefore, quite distinct: and it appears that they are separated from each other by a period of twelve or thirteen years; the Last Judgment being executed in the year 1757, and the church being formally established in the year 1770.

The following paragraph, from the "True Christian Religion," shows something of the connection of these works with the beginning of the church; and it teaches that the institution of the church did not take place at the time of the Last Judgment, nor for several years afterwards: —

"That redemption itself was a subjugation of the hells, and an establishment of order in the heavens, and thereby a preparation for a new spiritual church.

"That these three things are redemption, I can say in all certainty; since the Lord also at this day is performing a redemption, which he commenced in the year 1757, together with the Last Judgment, which was then performed. This redemption has continued from that time even to this. The reason is, because at this time is the second coming of the Lord; and a New Church is to be instituted, which cannot be instituted unless there be first a subjugation of the hells, and an establishment of order in the heavens. And, because it was given to me to see all, I can describe how the hells were subjugated, and how the New Heaven was ordered and established; but this would be the subject of a whole work. But how the Last Judgment was performed, I have made known in a small volume, published at London in the year 1758. That the subjugation of the hells, the establishment of order in the heavens, and the institution of a New Church, were redemption, is because without these no man could have been saved. They follow, also, in order; for, first, the hells are to be subjugated before a new angelic heaven can be formed. And this is to be formed before a New Church upon earth can be instituted; for men in the world are so conjoined with the angels of heaven and the spirits of hell, that, in the interiors of the mind on both sides, they make one. But concerning this we shall speak in the last chapter of this work, where we shall treat specifically of the Consummation of the Age, of the Coming of the Lord, and of the New Church."

From this paragraph it appears that the New Church was not yet instituted, although the book itself was not written

until the latter part of the year 1769, or the beginning of the year 1770. It is shown also that the New Church could not be instituted, until there be first a subjugation of the hells, and an establishment of order in the heavens; and this work was not then completed. This also is further evident from what is said in No. 123, where it is shown "how the Lord afterward reduced all things, both in heaven and in hell, into order." We extract the following: —

"Fourthly, how the Lord afterward reduced all things, both in heaven and in hell, into order, has not yet been described by me; since the establishment of order in the heavens and in the hells has continued in progress from the day of the Last Judgment to the present time, and still continues: but after this book is published, if it be desired, it shall be given to the public. As to myself, I have seen, and do see every day, the divine omnipotence of the Lord in this thing, as in the face. This last properly belongs to redemption, but the former to the Last Judgment. Those who view these two things distinctly may see many things which in the prophetical parts of the Word are concealed under figures; and yet they are described, when, by an explanation of the correspondences, they are brought forth into the light of thē understanding."

Here, again, it is shown that the second work in order before the establishment of the church was not completed, but was going on while the book was being written: "The establishment of order in the heavens and in the hells has continued from the day of the Last Judgment to the present time, and still continues."

As to the time of the Last Judgment, it is said in the treatise describing it (No. 45), "This Last Judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year." And that the judgment was in progress as early as the ninth day of January, in the year 1757, appears from the following paragraph in the "Continuation," concerning the Dutch in the spiritual world: —

"In the days of the Last Judgment, I saw many thousands of that nation cast out of the cities in the spiritual world, and out of the villages and surrounding country. They were those who, when in the world, had done nothing of good from any religion or conscience, but merely to preserve reputation, that they might appear sincere for the sake of gain: for such persons, when they no longer have the

prospect of fame and gain, as is the case in the spiritual world, then rush into every abomination; and when they are in the fields, and without the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern tract, and into a dark cavern stretching under the southern tract. This I saw on the *ninth* day of January, 1757. Those only were left among whom there was religion, and a conscience derived from religion."

After the Last Judgment, as the spiritual world was reduced to order, the truths of the New Church descended, and were gradually received by persons in the world of spirits and of men; until finally the New Church was formally instituted or established by the Lord. When and how this was done appears from the following "Memorandum," which forms No. 791 of the "True Christian Religion," and is the last paragraph of the work before the "Supplement:" —

"After this work was finished, the Lord called together his twelve disciples, who followed him in the world; and the next day he sent them all out in the whole spiritual world to preach the gospel, — that the Lord God Jesus Christ reigns, whose reign will be for ages of ages, according to the prediction by Daniel, vii. 13, 14; and in Rev. xi. 15; and that they are blessed who come to the wedding-supper of the Lamb (xix. 9). This was done on the nineteenth day of June, in the year 1770. This was meant by these words of the Lord: 'He will send his angels, and they shall gather together his elect from one end of the heavens even to the other' (Matt. xxiv. 31)."

On this occasion, it is said that this was meant by these words of the Lord: "He will send his angels, and they shall gather together his elect from one end of the heavens even to the other" (Matt. xxiv. 31).

That the establishment of the church was meant by these words of the Lord, appears from their exposition in the "Apocalypse Explained," No. 418, as follows: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31). All the successive states of the church, even to its end, when the Last Judgment takes place, are here predicted by the Lord. By the "angels with a great sound of a trumpet" is signified evangelization concerning the Lord; and by "gathering together the elect from the four winds, from one end of heaven to the other," is signified the establish-

ment of a New Church. The "elect" denote those who are in the good of love and faith; "the four winds" denote all states of good and truth; "from the one end of heaven to the other" denotes the internals and the externals of the church.

This appears further from the more particular explanation given in the "Arcana," No. 4060:—

"It now follows concerning the establishment of a New Church, which is effected when the old is vastated and rejected. 'He shall send forth his angels with a trumpet and a great voice' signifies election; not that it is effected by visible angels, still less by trumpets and by great voices, but by an influx of holy good and holy truth from the Lord by angels: wherefore by angels, in the Word, is signified somewhat of the Lord; in the present case, such things as are from the Lord and relate to the Lord. By 'a trumpet and a great voice' is signified evangelizing, as also in other passages of the Word. 'And they shall gather together the elect from the four winds, from the extreme of the heavens to the extreme thereof,' signifies the establishment of a New Church. The 'elect' are they who are in the good of love and faith. The four winds from which they shall be gathered together are all states of good and truth. 'The extreme of the heavens to the extreme thereof' denotes the internal and external things of the church. These, then, are what are signified by those words of the Lord" (A.C. No. 4060, at the end).

From these explanations, it is evident that the establishment of the church is meant by these words of the Lord: and, from what is said in the "Memorandum," it is evident that what was meant by these words was done by the Lord in the spiritual world on the nineteenth day of June, in the year 1770; that is, that the church was formally instituted or established by the Lord, according to his words, by sending out his twelve apostles on the ninteenth day of June, in the year 1770.

The other passages mentioned in the "Memorandum" (viz., Dan. vii. 13, 14, and Rev. xi. 15) are also cited and explained in the "True Christian Religion," three paragraphs before the "Memorandum," in No. 788, as follows:—

"That this church is to succeed the churches which have existed since the beginning of the world, and that it is to endure for ages of ages, and that thus it is to be the crown of all the churches that have been before, was prophesied by Daniel; first, when he told and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which are meant the four churches, represented by the statue seen by him; saying, 'In the day of these, the God of heaven shall cause to arise a kingdom, which shall not perish for ages; and it shall con-

sume all those kingdoms, but it shall stand for ages' (Dan. ii. 44); and that this should be done by the stone, which became a great rock, filling the whole earth (35). By a 'rock,' in the Word, is meant the Lord as to divine truth. And the same prophet elsewhere says, 'I was seeing in the visions of the night, and, behold! with the clouds of heaven, as it were, the Son of Man. To him was given dominion and glory and a kingdom; and all people, nations, and tongues shall worship him. His dominion is the dominion of an age which will not pass away, and his kingdom one which will not perish' (vii. 13, 14). And this he says after he had seen the four beasts coming up out of the sea, verse 3; by which also the four former churches were represented. That these things were prophesied by Daniel concerning this time is evident from his words (xii. 4), and also from the words of the Lord (Matt. xxiv. 15, 30). The like is said in the Revelation, 'The seventh angel sounded: then there came great voices from heaven, saying, The kingdoms of the world are become the kingdom of our Lord and of his Christ; and he shall reign for ages of ages' (xi. 15)."

It appears, then, that the New Church was begun in the spiritual world by the publication of the truths of the Word, and by the execution of the Last Judgment; that as the spiritual obstructions were removed, and the spiritual world reduced to order, persons there received the truths, and became genuine disciples of the Lord; and that, when the spiritual world was reduced to order, the New Dispensation was formally instituted or established by the Lord.

The general institution or establishment of the church in the whole spiritual world may be illustrated by its establishment in particular places of the earth. The truths are first proclaimed; and then, as obstructions are removed and evils put away, men gradually become receivers; and then at length, when several avow the doctrines, and the proper time arrives, they are on some particular day instituted as a society of the church. So also it was evidently with the general church in the whole spiritual world. First the doctrines were published; then the judgment was performed; and, after this, the spiritual world was reduced to order; and finally, when the church was fully prepared, it was formally instituted on the nineteenth day of June, in the year 1770, and thenceforward established as the crowning dispensation of the Lord on the earth.

While, therefore, the precise days in which the new truths first dawned in the minds of men and spirits are necessarily

indefinite, a formal institution of the church in the whole spiritual world would necessarily occur on some particular day. It would be precise and definite, and might be given to the world. It becomes, as it were, a new day of Pentecost. The day thus given appears to be the nineteenth day of June, 1770.

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THE LANGUAGE OF MEN.

(Continued from p. 472.)

Since the aspirate has this force, it is not wonderful that philologists have unconsciously decided its gradual disappearance to be a sign of degradation in the languages from which it is passing away.

By careful discrimination between what are only modifications or combinations of simple sounds, philologists have at length reduced all known alphabets to a single one of ten elementary sounds. The number *ten* is in itself significant; but still more full of meaning are the divisions of which it is made up. *Three* are *vowels; three* are *true consonants; three* are *liquids;* and *one* is the *aspirate* in its varied form of the sibilant. The *three true consonants* appear each under *three* forms, which are distinguished according to the part of the mouth or throat chiefly used in their utterance. These three sets of modified consonants differ in each set among themselves, only as one variety of rose differs from another variety, while all the varieties still remain roses. The three sets, however, compared with each other, differ radically as a rose from a tulip.*

* According to the systems of Bopp and Grimm, this simple elementary alphabet of sound would stand as follows:—

Three vowels	a, i, u.
Three consonants	p, k, t.
Three liquids	l, n, r.
Aspirate, as sibilant	s.

The three modified forms of each of the three true consonants are these:—

Three smooth consonants	p, k, t.
Three middle	b, g, d.
Three rough	ph (f), ch, th.

These, if read in the vertical columns, will be found only a variation of sounding one consonantal root, either with the lips in the front mouth, with the tongue and palate in the middle mouth, or with tongue and throat in semi-vocalized air.

In this singular triplicate division of letters, something doubtless of the doctrine of three degrees is indicated. To follow the correspondence more definitely, however, seems at present difficult.

The elements of speech, — consonants, vowels, and aspirates, — by their union in syllables, produce their fruit in *words*. Aspirates, however, are only the imperceptible breath and sign of life; and form no more part of the true word than a man's breath does of his body. Their preservation, therefore, in the word, is no more possible than to for ever retain the spirit of life in its human dwelling. We must pass on, therefore, to what is a true subject of study, as part of the verbal expression.

Affection and feeling are matters of perception, but not of intellectual thought. They are therefore evanescent, constantly changing, and scarcely objects of memory. In language, therefore, which is the common memory of humanity, vowel sounds cannot be preserved. In all languages, difference of pronunciation arises far more from the difference in vowel sound than in spelling. Dialects, therefore, of any language differ chiefly in the predominance of different vowels, rather than in variety of inflection or structure. The truth which the word expresses is one; but the affections which may fill its utterance are numberless. The constant, the essential part of the word, is its root, its framework of consonants, its skeleton. The poems of Homer have come down to us through upwards of thirty centuries; and to-day the schoolboy reads essentially the same lines which, in the days of Aristophanes, the little Athenian used to learn by heart. Yet, were the two children set face to face, neither probably could recognize one line in ten which the other might speak. The form of the language we possess, and even the characters which stand for the vowel sounds. The sounds, however, for which they stand, are lost; and therefore we know not the pronunciation of Greek, and can only theorize upon the subject. Nay, if we could step back two centuries, the English even of our own Puritan Fathers would probably sound more like a foreign language than like our own mother-tongue. *Sounds* cannot be

spelt, or represented to the eye. That fact is clear when we try to spell interjections, and expression of mere feeling. Who conceives the sound which the Indian interjection of surprise, *Hugh!* — a deep guttural sound, we are told, — really indicates? Vowels belong to the voice, and range through all its tones. Consonants are not vocal; and therefore they are constant, since their function is only to end and limit the true sound. We know that, now, the old and young differ much in modes of pronouncing the same words. Certainly the difference would be greater if we were to extend our comparison through centuries instead of a generation.

Since, then, the sounds which a single vowel character represent are so numerous to-day among those who speak it, it is readily seen how, in the growth of language, one vowel would pass over into another during the countless centuries of human speech. Vowels, therefore, the philologist disregards entirely in tracing derivations from language to language, or in comparing different utterances of the same primitive root. The only part of the word which memory can fairly grasp, is that framework of consonants which it calls the *root*. What the skeleton is to the man, the root is to the word. The *form* of man depends upon the bony framework; and the identity of humanity, in its natural body, depends upon the skeleton. The skin may be white or black, red or yellow; but the great common character is the identity of plan in the bony structure. Different races have, it is true, certain peculiarities in the shape of the skeleton. The skulls, however, of a Hottentot and a Caucasian, though they differ, are still always the skulls of men; and a skilful eye readily distinguishes them from those of an orang and an ape. Individuals, too, are no more the same in skeleton than in face. All, however, belong to one great family; and all are part of the human race.

The relation of roots in language bears a striking resemblance to the similarity of skeletons. However various be the shape and appearance, a horse is still a horse, whether he comes from Arabia, South America, or Flanders: the eternal type is still preserved, and does not pass imperceptibly into the form of a cow or an elephant. The spiritual idea, which is mate-

rially expressed in the form of a horse, can be expressed in no other form. The human body alone can contain the human soul.

The eternal reality of order, family, and species, in the realm of natural history, is precisely similar to the reality and distinctness of roots in language. The name expresses in sound, and to the ear, what the object itself expresses to the eye; and the union between thought, and its audible expression in a word, is as close as between the same thought and its visible expression in matter. It is not true, therefore, that we could call the rose by any other name. We can no more make the words, *angel* and *devil*, interchange their meaning, than we can in reality make heaven hell, or hell heaven. If any other idea can be expressed by the word, *father*, than that which the great family of Indo-European languages attaches to it, then we may make it express any thing. We can make it mean "eternal foe," "murderer," or any idea we please. The very lips almost refuse to utter so horrid a profanation of an idea so holy. The names, *father* and *mother*, can no more interchange than the sexes can perform the duties of each other. The root must develop into the word, and bear within it its own idea, just as the acorn must grow into the oak, not the palm.

The eternal laws of correspondence govern all the senses of men, and the ear not less than the eye. The laugh of the child speaks joy, and the cry tells its story of pain, without need of any interpreter. When Mungo Park, weary and foot-sore, was preparing to sleep in the lonely African forest, and was found by the maidens, who bore him to their hut, gave him food, sang him to sleep, and watched his slumbers, he needed no teacher to tell him that the sounds he heard expressed, in their language, love and tenderness. All the world over, gentle affection clothes itself in gentle sounds, and the laugh and the cry are instinctively understood. To every affection some sound corresponds; and the sound itself tells through the ear to the mind and heart the spiritual meaning it contains. Every truth, and every aspect of the same truth, is expressed in its own appropriate root. It is as impossible that a different root should express that truth in that aspect, as that the objects

themselves should interchange. That the Latins called a horse *equus*, only shows that they attached a different spiritual idea to the object; that they looked at the edge of the circle, not on its flat face. The different aspects of one truth is well shown in the French term for horse, *cheval*. This word comes from the Latin *caballus*, and the different aspect of the same word is significant. By *caballus*, the Latin meant a poor, worthless hack; but the root which was used of the refuse of antiquity became the word which expresses fitly the glories of *chivalry*, when men possessed not spiritual truth, that glorious correspondent to the noble horse, but only the poor substitute for spiritual truth, which the church of Rome gave to the middle ages. The object, and the name of the object, are only different expressions of the same quality, one visible, the other audible; and they are bound together by a bond invisible, imperceptible, incomprehensible, but so strong that all the ages which have waxed and waned, since man first trod the earth, have never loosened it. Each race and nation has modified it, and filled it with different vowels perhaps, and even somewhat changed its framework; but it is still the same root, a part of all languages of its own family on earth, because it is only the varied expression of one great truth in the universal language of the angels.

Names express qualities: and, therefore, in the Word in heaven, no names occur; but, in their place, the quality is there understood to which the name corresponded on earth. Something of this truth may be perceived, if we consider how much quality a name expresses to ourselves on earth. Take the name of any dear friend, and utter it. The thought rests, not on the person, but on the numberless things which make up our idea of him. Take the name of one whom we have known from childhood, and with whom we have grown into life side by side. To a stranger it is only a word, a label, which distinguishes some one unknown person from other men. To us how full of meaning! No expression of love is half so tender to us as the utterance of his simple name. To describe the ideas and qualities which it suggests, would take days and

months. Yet to us, who know and love him, it is told in the simple utterance of his name.

When, therefore, in the Word of God, names are used, we listen as strangers, and cannot conceive what they tell to those who do understand the infinite meaning and quality they express. To the angels, however, those portions which to us seem mere lists of names, mere tables of genealogies, must indeed be full of delight. In the first chapter of Matthew is found "the book of the generation of Jesus Christ." In a single column of names, to the natural sight meaningless, is told a story, which, to the angels, must be holy indeed. But, as man reads the Word, angels perceive the spiritual sense which is contained in the letter; and to them, surely, those names must be as rich in heavenly wisdom as to us they are destitute of earthly instruction. The Word, we are told, is like a man clothed, but with the face bare and the hands bare. The spiritual meaning which we are able to perceive, compared to what the angels see, must be only as a faint ray to the effulgence of the unclouded sun. Veil upon veil is needed, that our eyes be not dazzled and blinded by light too great for us. What is hidden from us, however, is open to the angels; and, as we read, their joy at the perception of the infinite truths within flows down into our hearts, and imparts to us something of their own heavenly joy. Certainly, then, the effort to read in a right spirit the names in the Word, must open our hearts to receive an influx from heaven as holy as it is uncomprehended by us.

As letters form words, words form sentences, and offer a new example, in every sentence, of the union of love and wisdom. Every sentence must contain a subject and a predicate, — something of which truth is affirmed, and a truth affirmed of something. It is no rule of grammar which requires this reciprocation of parts. It is the nature of thought itself. Thought can no more be expressed without the union of subject and predicate, than an act can be performed without the affection which prompts and the understanding which guides. In all languages, this union is necessary to the formation of a sentence; not through any enactment of man or

chance concurrence of usage, but because in language, as in all nature, the same eternal image of united love and wisdom is indelibly stamped.

The rules of grammar are commonly deemed the synonyme for dulness. The schoolboy thinks them to be the arbitrary inventions of the man who wrote grammar, and attributes the pangs of grammatical study to the existence of Lindley Murray, and Andrews and Stoddard. The philologist knows, indeed, that grammar is only the systematic expression of the usage and facts of language, the mouthpiece of common use; but, with this recognition, — that the forms of language are determined by the nation which uses, and not by the man who records and digests that use, — he pauses. Why men have so used words, and the subtle power which has so strangely bound together thought and its expression, he does not know, nor try to learn. Science has finished its work, when it has ascertained the natural fact. Revelation alone can teach the causes of things. At length the appointed time has arrived, and it is now permitted to enter intellectually into the knowledge of spiritual things; and, by the revelation of the spiritual sense of the Word through the knowledge of correspondences, the vast world of causes is disclosed. Language is no more made by the nation which speaks, than it is by the man who records the modes of speech into grammatical rules. The word which conveys an idea in its strange union of letters, the sound which reveals the affection prompting utterance, and the articulation in which we instinctively recognize the understanding of the speaker, are associated together by the same Power which formed the organs through which word, sound, and articulation have their birth.

The same law of growth is set forth in the fruit of many sentences, the speech or the book. Poetry and prose image, in turn, the union of love and wisdom; and poetry, again, finds its true expression in music, the language of affectionate sound; while prose uses only the modulated expression of common voice, and chiefly, too, as a means to convey truth. The one speaks through sound, and partly for the sake of the sound which utters its affection audibly to the heart; while

prose employs sound chiefly as a means to make truth intelligible to the mind.

Animals are the visible living embodiments of affections in the human heart. Plants, in like manner, are the visible presentation of the thoughts which crowd the mind. What animals and plants are to the eye, sounds and words are to the ear. The sound expresses audibly what the animal does visibly; and the word offers thought to the ear, as the plant does to the eye. The vegetable kingdom is the great type in nature to which we compare, and by which we illustrate, language. Its terms have unconsciously been transferred into the science of language. We speak of the *roots* and *stems* of words, and the *flowers* of thought; while we recognize an analogy between a stately tree and a book, the fruit of cultivated mind, when we speak of the *leaves* of each. A still stronger analogy, however, is shown in the mode of growth in language and in the tree.

Each stores up, in its own fabric, the whole story of its past. The tree encloses its earliest wood either in the centre or on the outer edge; but, at all times, it preserves its oldest formation in the hard, tough heart-wood. Unlike the animal, it does not throw away the secretions which cease to serve life, and which the body no longer needs; but, in the inmost rings of their own heart-wood, most of our common trees preserve the rigid relics of ancient growth. The tree only discards from service the thickened cells no longer capable of holding living sap, but does not throw them out of its organism. When the oak is felled, there, in the centre, is the wood which first formed around the germ as it burst its integuments in the acorn; and, in the circling rings, we see the whole story of the life of the tree. Language, in like manner, is the great storehouse of human knowledge. It is the great memory of the human race; and though humanity, like the man, only keeps consciously in mind what it needs in living use, it is not, perhaps, too strong an expression to say, that, like the man, also, it forgets nothing, but keeps carefully stored the work of ages of thought. In the great libraries of the world, and in the strangest places, discoveries, in the true meaning of the word,

are constantly making; and some old, forgotten author, good, but for a long time not needed, is dragged forth once more from the unfrequented corners whither humanity had not turned to ransack for ages. Time rolls on, and the work of human thought seems wholly forgotten; when suddenly, even as a chance trifle brings back to the conscious thought of the man some long-buried event of his childhood, the train of thought in the great memory of the race is started up, and the old author is again uttered in living speech; and the lost orations of Hyperides, last heard by living men two thousand years ago, are found to-day written on long strips, and wrapped in the garments of an Egyptian mummy. No man need trouble himself about immortality for literary labor. The common memory of the race, like that of every man, will hold in conscious remembrance only what the present need demands. But nothing is forgotten by man or by the race, though memory be quiescent for ages. If the future needs the past, the history of literature shows how easily mankind disentombs what it wants, and shakes off the dust of a score of centuries. The great tree of California grew for more than thirteen hundred years, as its concentric rings clearly showed; yet in its centre was still the wood which perhaps first pierced the earth when the early Christians fed the lions at Rome. E. H. A.

[To be continued.]

NEW-CHURCH LIFE.

A Discourse delivered in the New-Church Temple, in New York, on the evening of its dedication.

BY REV. GEORGE BUSH.

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"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16.

The bare inculcation of truth will never of itself satisfy the promptings of the right-minded and faithful dispenser of truth, — the steward of the mysteries of the kingdom. He will not fail to feel a benevolent anxiety and concern as to the manner

in which the truth is received, and the effect it produces on the life. Truth itself is subsidiary to good; it is designed to lead to good: and if it fails of this result, and is rested in as a finality, the devoted herald and promulger of truth is grieved in spirit, and led, perhaps, to weep in secret places. As the Lord said of himself, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" so the minister of righteousness says, "I have a mission to discharge, and how am *I* straitened till it be accomplished!" for accomplished it never is till the truth taught has ripened into the good of life. Expressive of a like concern, amounting to an anguish of anxiety, is the language of the apostle, who speaks of "travailing in birth" with those to whom he had preached the gospel; earnestly longing that Christ "might be formed in them, the hope of glory." This we may accommodate to a New-Church sense, and understand as equivalent to the expression of an ardent desire that the ends of the impartation of truth may be realized in its ultimation in life.

The attainment, therefore, of the true object of New-Church instruction, must of necessity be a theme of deep pondering and urgent solicitude on the part of those who are led by the love of saving souls to enter upon this sphere of responsibility. They are aware that the ends they have in view can never be reached, except so far as the truth they minister to their hearers shall convert itself to life, as manifested in its various spiritual and divine issues.

Diversities of opinion will no doubt obtain as to the precise manner in which certain modes and forms of New-Church action will bear upon New-Church life; but it is always allowable, under the dictates of the candor and charity breathed by the spirit of the New Doctrines, for the dispenser of truth to give special prominence to any particular phase of doctrine or duty which looms up to his own mind with pre-eminent claims to attention on the part of his brethren. It is possible that the views which he is inwardly urged to present may appear to others as light and trifling, or as the fruit of a morbid pondering upon some single aspect of truth, till it had grown out of all reasonable proportions in his esteem. This, however, will

be immaterial to a man of strong convictions; and he will, at all hazards, bear his unflinching testimony to what he regards as the Lord's teaching on themes of vital moment to the best interests of the church.

I do not on this occasion disguise that such a subject weighs deeply on my own mind, and that I am strongly moved at this time, when the society here convened is about entering upon a new era in its associated existence, to open my views most freely and fully, and to urge them on the Christian consideration of those whom I address.

The topic to which I refer is that of New-Church organization, in its relation to the development of New-Church life; and, in order to do justice to the theme, it will be important to endeavor to convey the clearest and most lucid idea of what I understand by New-Church organization, and of the foundation upon which it rests. Let me say, then, to correct any erroneous impression, that, by New-Church organization, I do not mean the organization of numerous single societies into one larger ecclesiastical body, — a measure in pleading for which I should deem my time very poorly employed; but I have in view simply the organization of single societies within themselves, apart from all relation to a conventional whole. We are satisfied there is some process which fairly comes under this denomination; and, if we can help our hearers to somewhat definite ideas of its nature, we feel that we shall have achieved for them a signal service. I promise myself a heedful hearing in this behalf.

A subject intrinsically so important as the original formation and uses of a New-Church society, or of that associated form in which the members of the Lord's spiritual body are prompted to organize themselves, and live and co-operate together, cannot well be a matter of indifference with any one who bears in his heart the best interests of that church.

It is no doubt a thing conceivable, that those who have embraced the Heavenly Doctrines should notwithstanding stand aloof from each other, — though perhaps locally near, — and that they should forbear to enter into any closer relation with each other than naturally springs out of the ordinary daily

intercourse of life, — the relation merely of neighbors and fellow-citizens. This, I say, is conceivable; and yet who does not feel at once how contrary to all the innate promptings that reign in the Christian bosom is such a course? The particles of matter are not more propense to come together and enter into chemical unions with each other, under the law of attraction, than are the kindred hearts of receivers to commingle under the prompting of their spiritual affinities. It is the very genius of the system they have embraced, to draw them together, and to bind them together; and they are aware of nothing that has power or authority to prevent it. No preliminary requisites have first to be complied with before they are at liberty mutually to agree to enter into a fixed fellowship with each other. No official act of church dignitaries is necessary to authenticate their proceedings, and inaugurate them in a formal and solemn manner into social order. They may flow into it by spontaneous impulse; and their platform is already provided for them in the broad charter emanating from the Lord himself, when he says, "Where two or three are gathered together in my name, there am I in the midst of them." This we may properly term the Grand Charter of Heaven for the institution of church-societies; and if, in secular matters, a bank may form itself under a charter enacted by the Legislature, why may not a society of the church avail itself of a similar privilege, and constitute itself a spiritual corporation under the auspices of its Divine Lord and Head?

Suppose this to be done; suppose a given number of disciples to unite on this basis: we have then reached the point where the organizing principle becomes operative; for, if they thus associate, it will be for some object. A worthy end is to be accomplished by the union which could not be accomplished, or so *well* accomplished, without it. But, for such an object, why should they associate, instead of retaining their independent and isolated position? They might indeed simply agree to meet for social worship on the sabbath, and then separate without attaining any thing higher than a mere occasional, temporary, or transient aggregation. But this does not come up at all to the ideal of a *society*, which implies more than

aggregation. A mere loose gathering of individuals, even though held at stated intervals, is by no means a *society:* for a society, in the nature of the case, is an organism; that is, it implies organization; and organization, when applied to a religious body, supposes a species of spiritual crystallization, — a process by which the members become, as it were, members of each other, or by which a peculiar interfusion of their sphere and their life makes them one integral and unitary body. In other bodies, associated on the natural plane, the process of organization is effected by the adoption of a constitution, and the election of proper officers to carry out the purposes of the association, be they what they may. But in a society of the church, which is not a human but a divine appointment, and where no constitution but the Word is to be adopted, the organization is spiritual, and not natural, and is, in fact, the vital conjunction of the members one with another. This will be more evident as we conceive more clearly the ends aimed at by such an economy, — ends which concern every individual equally, whatever may be his rank or position in the society. These ends evidently regard regeneration in the first instance. The Lord's people enter into social union, because they are taught that their regeneration can be better promoted in this way than in any other. But regeneration is but another term for bringing men into the true and perfect order of their being; and just so far as any man, or any number of men, are brought into genuine order, they are brought into the human form. This is doubtless intelligible to the man of the church. By a society *taking on*, as we may say, the human form, is meant that it comes spiritually under the operation of laws similar to those which prevail naturally in the human body. And the idea of a human body without organization is not only baseless, but impossible and absurd. The simple aggregation of parts, or particles, no more makes a human body, than a man of snow, constructed by the children in their winter sports, has the nature of a human organism. To be a society bearing the human form, is to have a principle of common life acting throughout the whole structure, and elaborating various spiritual results similar to the physical results that are wrought by

the common life of the material body. To this end, how close and intimate is the relation of the different parts! how wonderful the adaptation of the different portions to each other! how strong the sympathy and co-operation pervading the entire system! how harmonious and loving, as we may say, the interaction of the various organs and viscera in accomplishing their several functions! Compared with this, what could simple aggregation effect? And so in the spiritual body. The mere juxtaposition of individual members, without a uniting or organizing life pervading the mass, would never issue in the working-out of a single use that would be worthy the name. Yet it is the more effectual elaboration of uses that is designed, in the divine economy, by the institution of societies. Nothing is more palpable than that association gives peculiar advantages for the performance of uses, and those very uses which are so intimately bound up with the process of regeneration. The upholding of public worship; the cultivation of sacred music; the instruction of the young; the offices of charity demanded in sickness, bereavement, and affliction of any kind; the study of the best modes of propagating the Heavenly Doctrines, — all these are among the forms of use which are especially to be promoted by the Lord's disciples in their associated capacity. To which may be properly added the benign effects that follow in the way of spiritual improvement and edification from the close contact of minds that are being schooled in the same school of spiritual experience, but in which some are more advanced than others, and therefore called to impart out of their treasures for the behoof of their more needy brethren.

But at this point I cannot but be aware that the question will be proposed, whether there be any external act necessary as an exponent or testification of that interior organization upon which I have already dwelt, and which is the essence of a society's associated life. As, in marriage, an external ratifying ceremony is requisite, notwithstanding the essential bonds of the union are internal and spiritual; so it is a fair presumption, that, in the case of a church-society, some external token shall be adopted, significant of the inner relation which binds the members together. What is there, over and above the bare

meeting together at stated times and places, that is necessary to constitute such a society an organized spiritual body? To this I would reply, that I see not how to avoid the inference, that a voluntary *consent* and *agreement*, or, in other words, a *mutual covenanting*, by the parties concerned, is a *sine qua non* to such an arangement. As, in the case of marriage, already referred to, the matter is not left to tacit inference, but assumes the form of direct proposition and reciprocal stipulation; so when a number of individuals propose to enter into a church relation, seeking unitedly to attain the ends set before them by such a connection, what more natural, what more inevitable, than that they should formally *agree* to combine together for the purpose? How otherwise shall they adequately know each other, or know how to demean themselves toward each other? As to the particular *form* of this *agreement, consent*, or *covenant*, it is intrinsically a matter of very little moment. Provided only it shall be had, it is not material how it is expressed. All that is important is, that they shall clearly signify to each other their desire to become parties to such a social compact. Among some Christian bodies, this agreement takes the form of a long and complicated creed, which the several members are required to subscribe. In others, it is that of a formal covenanting by written articles; while in others, again, it is a simple coming-together on the basis of the Scriptures, according to a verbal understanding. In the New Church, the formal uniting instrument has, for the most part, ever been the three leading doctrines of the church; to wit, the doctrine of the Lord, the doctrine of the Word, and the doctrine of Life. On this head, however, we cannot, I think, affirm any thing to be absolutely essential beyond the declaration of the wish and the purpose. But this, in some form, *is* essential; and no one, who is free to avow himself desirous of uniting with a Christian society, can object to having his name recorded for that purpose. Without such a registry of names, known to each other as seeking such association, how can there be any organized society? And, if not an organized society, they are not, in the true sense, any society at all; for the very fundamental idea of a society is that of an *organized body*. To the

existence of such a body, we say, it is *necessary* that there should be some form of consent and agreement by which they declare their purpose of walking and acting together in an associate capacity. Undoubtedly the most natural, the most convenient, the most unobjectionable mode, is the adoption of a brief written declaration of sentiments, embodying the leading points of their faith, and closing with the expression of their aim and purpose to unite organically together with a view to honor the Lord in the way of his appointment, and to secure the spiritual ends of such an institution.

If objection or opposition to this course be urged from any quarter, it will be very apt to come from those who are peculiarly jealous of their liberty, and may imagine they perceive in such a declaration a snare to their Christian freedom, which it behooves them to guard against. For myself, I regret to say, that, with all my efforts, I cannot summon a sufficient amount of charity to regard this as the true reason of their objection. I am constrained to believe that it proceeds from an innate repugnance to the bonds and obligations of a holy life, — that it is prompted by the desire of a certain degree of license which is restrained by assuming the responsibility of subscribing a covenant. There is, indeed, a sense of the importance of religious interests, but a backwardness to come out in an open, manly, unblushing profession of the Lord's name before men. It is, indeed, well to withstand the imposition of bonds from human authority ; but no one can be intent upon regeneration without being willing to impose bonds upon himself. If he shrinks from this, he may assure himself of the success of the subtle arts of the adversary in practising a perilous deception upon him.

I speak with great plainness on this subject ; inasmuch as, if I read rightly the signs of the times, there is destined to arise a struggle in the church on this very score. On the plea of a generous liberality, and a freedom from sectarian narrowness and bigotry, there is a growing laxity in regard to all church relations. Even on the point of a separate and distinct organization from the Old Church, and the New Church of a new platform, there is in many quarters an almost utter indifference.

Why should we ignore the good and the truth that is finding its way by influx into the bosom of the old denominations? Why should we pretend that we are any better than they, and insist upon such stringent terms of fellowship? The Lord hath not called us to bondage, but to freedom: why, then, allow ourselves to be entangled in such ignoble yokes? The doctrines of the New Church, as doctrines, are very good; but we see not why we cannot enjoy them without so much ado in the way of public declaration and avowal.

We would not undervalue goodness and truth, be they found where they may; but no power on earth shall wrench from us the concession, that *genuine good* is ever, or anywhere, to be found apart from *genuine truth.*

And here, on this whole subject of church association and organization, I must be allowed to make my own the sentiments expressed in one of the earlier periodicals of the church, in treating of the difficulty of coming into true order. "It is all in vain to think of throwing off the shackles of order or of rules, and yet remain in the New Church. We might just as well think of throwing off the shackles of order in the marriage covenant, — think of being free to go into or out of it, just as we like, — and yet remain in the true conjugial relation. Yet the fact is, that some seem to want just that freedom in the church which the natural man wants in marriage. They are for having no restrictive rules in the church: they would have a society of the church nothing more than a kind of spiritual 'Free and Easy,' — open to all, shut to none, — in which a man may come when he pleases, stay away when he pleases, and, in short, do any thing, every thing, and nothing, just as he pleases. So the natural man wants to have the license of marrying and unmarrying just when he pleases. Hence nothing is so galling to the mere natural man — the sensualist — as the *bonds* of marriage. But the spiritual man *loves* these bonds, and there is nothing that he loves so dearly. He loves them because they are the laws of order in marriage, by the inviolability of which marriage can alone be perpetuated. Just so it is with the spiritual man in respect to the rules of order in the church. He *loves* these rules (the Lord's

rules, not man's), because by them the church, in which his heart, his hopes, his faith, and all his spiritual joys, are bound up, can alone be perpetuated and secured. But the rules of order in the spiritual church are death to the freedom of the natural man; and hence he will not come into that church, or seeks to come into it without being shackled by any of its rules."

Let not this be deemed an uncharitable judgment. Let every shrinking, reluctating receiver, who would fain hold back from the act of "subscribing with his own hand to the Almighty," analyze, scrutinize, and explore the inward frame of his spirit, and see if the truth has not been told respecting him; and, if he find it so, let him not esteem us an enemy on that account.

But, to pursue a little farther the positive aspects of our subject, I will suppose a society actually formed, and formed for its appropriate ends. I would then say, that these ends *are mainly in the society, and not out of it.* The growth of the society, I will admit to be important; but the growth which is most desirable is a growth by inward accretion, rather than by outward accession. So far as we ourselves are in the way of divine order, and holding on heavenwards, the more that can be induced to join us and seek the same good, the better. But I still affirm, that this is a secondary, and not a primary, object. Even if there were never to be a single addition to its numbers in this world, still there would be scope enough for action within their own limits, according to the purport of our very suggestive text, — "From whom the whole body fitly framed together," &c. This undoubtedly is not, with many, the leading idea of a New-Church society. They have rather conceived of such a society as a machinery for multiplying receivers and supporters of the Heavenly Doctrines. But surely the truest conception of the genuine working of such a society is that of a body which operates by intro-action, or making itself the principal object of its functions. Can we conceive any thing else of the societies of heaven? Are not their thoughts and efforts mainly concentrated upon themselves, that they may most effectually accomplish those distinc-

tive uses which constitute the several provinces of each? So, in a well-ordered New-Church society, the proper sphere of effort is in the precincts of that society, where will be found enough to occupy all hearts and hands in the various ministrations that will be sure to demand attention. Some of these objects I have already alluded to. Add to them the following, among others: There will be the best mode of conducting worship; the recreations appropriate to the young; the duty of the New Church in reference to the popular reforms of the day, in reference to politics, in reference to Spiritualism; and so of a thousand and one points which will be perpetually coming up among a band of brothers, and demanding consideration. Possibly a perfect unanimity may not at once obtain; but, where the spirit of candor and charity prevails, there will be the freest interchange of opinion, without bitterness or personality, or any of those roughnesses of debate which are prone to disturb the meek and gentle spirits that shrink from a stormy element, and yearn for one that is serene and unruffled.

But how easily may the objection be made, that all this has the air of *a selfish proceeding*; that it looks like making ourselves our centre, — our *kebla*, as the Orientals say; that it savors of studying exclusively our own to the neglect of the good of the neighbor! It may be maintained, that, if we have spiritual gifts and treasures in our possession, we are bound to impart them for the benefit of others, instead of hoarding them up and gloating over them in a spirit of penurious monopoly. "Freely ye have received; freely give."

What shall be said to rebut the plausibility of this objection? I would remark, in the first place, that a man cannot justly be charged with being indifferent to the regeneration of others simply because he is called to make his own regeneration his first and chief concern. But again: let it be considered that Christian men may act in two capacities, — in one as private individuals, and in one as members of a church society. As private individuals, every one is bound to be useful to the utmost degree to his brethren of the human family. He is discreetly to embrace every favorable opportunity for sowing

the seed of the kingdom in the minds of his fellow-men. But, as a member of a religious society, he has entered a school where he has to be trained and developed to the attainment of the highest form of regenerate character. A church-society is somewhat like a theological seminary for the education of young men for the ministry. Though their activity is in abeyance for the present, yet they are in a process of training which will render them vastly more efficient and useful in the end. So with a church-member in a society. When he has become imbued with the spirit of that fraternity; when, by his intimate association with the sphere of his brethren, he has been enabled to detect and put away his evils, — he is far better qualified to exert a healing and purifying influence upon those with whom he may come in contact. Probably there is no instrumentality on earth so powerful for good as the simple walk and life of a New-Church society, who are in lively affection and in true order, even without any thing especially aggressive on their part towards those that are without.

But it is time to draw our remarks to a close; and, in so doing, I cannot but advert to the benign effects which are calculated to flow from such an institution as a New-Church society, wherein the members are thus spiritually organized, and knit together by interior ties. Its direct tendency is to promote regeneration. The process of regeneration, we know, is complex, involving the understanding of truth, the willing of good, and the actual doing of what is willed. The man of the church, with the best disposition towards the end, sees that a vast work is to be done, and exclaims, "Who is sufficient for these things?" The strength of the evil proprium is so great, and the power of resistance so small, that he is prone to grow faint in his warfare, and to live a life comparatively little removed from spiritual death. In these circumstances, with this perpetual tendency to inward apathy, subjected to the down-dragging and earth-cleaving influence of the natural man, how kind the provision of an economy which secures to us the sympathy and co-operation of brethren and friends who are prompted to bear each other's burdens, and thus fulfil the law of Christ! The legitimate influence of this fellowship is to

confer new advantages for carrying out into actual life the abstract inculcations of truth. It is to prevent the truth from evaporating in empty speculations or sentimentalities, that leave the life comparatively unmoved. The truth, pure and penetrating, comes from heaven into the bosom of a New-Church society: and that it may do its perfect work; that it may accomplish that whereunto it is sent, and not return to the Lord void, — it imperatively asks, it demands, to be put in the way of actual ultimation. How shall this be done? The natural principle resists, but the spiritual yields; and in order to re-enforce the spiritual, and give it the utmost momentum, the members virtually say to each other, "God helping us, we will *do* this truth. We will not merely assent to it; we will not merely admire it; we will *do* it. It was given to be *done*, and we mutually *agree* to unite in carrying it out into act."

All this we understand to be essentially or fundamentally implied in the very end and aim of a New-Church society. By their coming together in this social relation, they do really pledge themselves to each other, — they bind themselves in covenant bonds, — not only to *learn*, but to *do*, the Lord's will. How many things are there of joint consideration! How many suggestions as to different forms of use! How much fraternal anxiety as to each other's states! How many *inventions of charity* in order to multiply our benefactions to the world! Such societies constitute the very economy of heaven; and is it not a matter of the utmost moment to inaugurate a genuine society-life in the church on earth?

The length to which we have already pursued our remarks prevents that enlargement, in the way of application, which would be proper and desirable; but I trust enough has been said to impress our audience with a conviction of the rich results from an orderly social state of the church. They will, of course, be led to interrogate themselves as to the compliance they may have yielded, or are now disposed to yield, to an order of life which is recognized so distinctly as of divine origin. On the one hand, those are addressed who readily pay the tribute of an intellectual belief in the doctrines and revela-

tions of the New Dispensation; who find no satisfaction or edification under any other form of religious faith; whose places in our worshipping assemblies are seldom vacant; who cherish a lively interest in the welfare and progress of the church; but who are still in some way withheld from that open, public confession for which we have thus far pleaded. We would fain, if possible, persuade all such, that *life in society* is the grand desideratum, where there is an inward, cherished desire to inherit the eternal blessings secured by the Church to her true children. Numbers there are of this class who are by no means indifferent to the truth and its claims, and who therefore possess the first requisites to membership. They are the ones, moreover, to find especial and pre-eminent benefit to their spiritual interests by casting in their lot with the professing church of the Lord. With such we could find it in our hearts to plead at great length and with great earnestness; but for this we have left ourselves no time, and can only say, "Come along with us, and we will do thee good." May we not hope to hear the *ex animo* response, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me"?

On the other hand, we must appeal to those who have already felt in some measure the force of the above considerations, and have formally entered into the relations we have endeavored to set forth. We must put the inquiry to our dear friends, whether they have duly appreciated the privilege of that near and transforming intercourse to which we are called in the fellowship of the New Church. Have we realized the fact, that the operation of the divine life, in its unimpeded influx, is to tend continually to the development of the *human form* in its subjects; and, consequently, that *society* will be necessarily the form in which our New-Church being will find its *existere*? If we do recognize this as the abstract truth, have we found ourselves *at home* in this social union? Has

our life in the church taken the lead of our life in the world? Have we been faithful to the duties devolving on this relation? Have we felt that we had, each of us, precisely the same interest in the ends and objects sought to be obtained by uniting ourselves together as a band of common recipients of the Heavenly Doctrines? Have we longed and labored for the spiritual progress of each of our brethren and sisters in the Lord, as truly as we have for our own? Have we cherished that feeling of responsibility for the success of the society, as such, which we know somebody must feel, or the society will be sure to dwindle and decay? It is well to try ourselves by these tests; and, if an affirmative response comes up from the depth of our spirits, let us be thankful for the inward testimony, and press forward for the attainment of still larger measures of that divine organic life which shall bind us in closer bonds of love and harmony with each other, and build us up in the unity and bliss of heaven.

LETTER FROM FRANCE.

La Chatre, Feb. 4, 1859.

Dear Sir and Brother, — Our friend Mr. Le Boys des Guays is about publishing the French translation of the fifth volume of the "Apocalypse Explained." The sixth volume is in press. He has also published the "Index of the Passages of the Word contained in the 'Arcana Celestia;'" a complete Index, in which the numerous typographical errors of the original are corrected. But an Index still more important is in press, and will be published immediately. It is the "General Index of all the Passages of the Word contained in all the Works of Swedenborg." I will mention the plan of this General Index, and its immense advantage to the church.

In the first place, it shows passages of the Word *referred* to or cited in all the works, distinguishing them by conventional signs, very simple (*t*, *ţ*, — t inverted; *e*, *i*), according as the passages are referred to in *particular* or *general terms*, and

according as the texts, particular or not, are accompanied with *explanations* or *illustrations.*

This Index will be followed, like that of the "Arcana," 1st, By an alphabetical table of the words of which the signification is confirmed by numerous passages of the Word; 2d, By the indication of the passages of the Word which confirm the principal propositions of our doctrines; 3d, By three tables concerning the double expressions which are found in the Word; namely, those which seem to be repetitions, — those which appear to be repetitions of the same thing; having, however, a certain relation to each other, and of which one refers to Good, and the other to Truth; and, lastly, the double expressions of which one refers to the Internal, and the other to the External.

These tables will be followed by many others, designed to place under the eyes of the man of the church all that the writings of our author contain which is most remarkable; for example, on the words of the Hebrew language which Swedenborg has signalized in his writings (this table will be accompanied with notes of a high value, due to the persevering labor of Mr. Harlé), on the science of degrees, on the science of correspondences, &c.

You have thus the *plan* of the General Index. I will add, that all this has been done with the most scrupulous care of which Mr. Le Boys was capable. I will now mention the use that may be made of these labors.

In the first place, we are immediately able, Swedenborg always having made use of the original Hebrew text, to rectify a great number of texts of our inexact versions in French and English, the translators of which, neither knowing nor suspecting even a spiritual sense, thought themselves at liberty to substitute a *sense probable and hazardous for the real text.* You perceive how important it is for us to establish the *pure text,* now that all, or nearly all, the text has been explained. Thus this Index enables the brethren of France to publish a literal and exact translation of the Bible, without mixing up with it any thing *probable* merely, *hazardous,* or arbitrary.

The second use of the General Index is also considerable, whether for public worship, or for that which is domestic, or of the family. We follow in France, as in England and in America, the same Liturgy and the same division of the Word for every successive Sunday during four years. Thus, each Sunday, the same passages of the Word are read by the members of the New Jerusalem in the two hemispheres. Now, the General Index enables all to follow a rational worship, very interesting and very instructive, without the necessity of any previous preparation. There is nothing requisite but to select, from among the passages proper to the Sunday celebrated, any passage whatever that may be found mentioned in the General Index as explained and illustrated, and to refer to the number of the "Arcana" or other work indicated. We shall have there the best of sermons, which cannot be read without profit. This is extremely important and convenient, either for the ministers of the New Church, for the particular worship of families in the country, or for those who are alone in their faith in the midst of a population who are not receivers.

I have no doubt, that, if this practice was followed exactly, in a short time, those who adopted it would be convinced of its being favorable for the reception of the knowledge of the Word and of its spiritual sense. And there need be no fear, besides, of exhausting this source; for the life of man would not suffice to make use of all it contains.

I have thought it worth while, dear sir and brother, to enter into some details on the subject of this publication. I should be much surprised if our brethren in America should not appreciate its value, and desire to procure it.

We had at the end of the year 1858, and we still have, much inquietude respecting the health of our good friend Mr. Poirson, a physician, — one of the most faithful members of the church, and one of its most zealous propagators. It appears, however, as if he was in a less serious state at present; although he has been forced to renounce, perhaps for a long time, the exercise of his profession, and the lectures upon *spiritual hygiene*, which he has been delivering with much success before the Philotechnic Association at Paris. His numerous

occupations have not prevented him from studying, in a manner as regular as he desired, the works of Swedenborg. The state of his disease not having affected his head, he has been able to read; and he thus writes to me: "I am profiting by the leisure which Providence has accorded me, as an opportunity which he has reserved to the end that I may accomplish the reading of all the works of our incomparable Swedenborg; and can say to you, that, upon such conditions, I should delight in being unwell as long as it may be permitted. I cannot reckon, during my life, more pleasant moments." . . . Recent letters give me the hope that this good friend will still be left to us for our advantage here below.

One of our sisters, a native of Bath, America (Mrs. Haynie), is travelling with her husband, a planter of New Orleans; and has visited lately our brethren at Paris, who were much delighted at the event. They write me that they have also received a visit from an amiable young man, — Mr. Freeman Silke, of Hoboken, N.J., another of our good brothers, who goes to Italy for his health.

Mr. Harlé writes me too, "We celebrated the communion at Paris the Sunday following Christmas. On Sunday, the 2d of January, I went to Versailles for the same purpose; from whence one of our sisters, who is out of health, and some others, were not able to get to Paris.

"A letter from Mr. Le Boys des Guays informs me of the presence in Paris of the Librarian of one of the towns, who received the works of Swedenborg (sent by Mr. Le Boys some time since), and that he has written to him that he has read and re-read the works, and completely adopted the doctrines. He says to him also that they have been read by a great number of persons; and, more than all, by the officers of the garrison. It is some time since, in fact, that our friend Mr. Moison, of St. Malo in Brittany, told me of a military man who spoke of the works having made a sensation amongst the frequenters of the library of the town in question, — one of the fortresses of the department of the North, — and where the Librarian was most ardent in his endeavors to make them known. Our friend Mr. Chevrier, of Bourg, writes me that he

met at Vevay Dr. Tafel, the ladies of Berne, and a brother from America (Mr. Scammon), whose letters you have seen in the 'New-Jerusalem Messenger,' and who gives me the hope of his visiting Paris."

Our friend Capt. Fraiche continues the difficult mission which seems to devolve upon him amongst certain Protestant ministers; and, from recent information, he appears well content with the results that he obtains. The fact is, that they dare no longer to preach *the Trinity of Persons*, or *salvation by faith alone*, and that they insist more than ever upon *charity*.

I have received also some good news from our friends at Orthez and at Bayonne, who persevere in their study of the truths of the New Dispensation, and, above all, in their endeavors to apply them to life.

As to Capt. Paillard, as he is well versed in English, he is our unwearied translator of all that comes to us from England and America. He not only makes extracts of those things which he thinks most remarkable in the "New-Jerusalem Magazine," "New-Jerusalem Messenger," and the "Repository" of New York; but he has translated, first, Noble's "Appeal;" second, the "Plenary Inspiration of the Scriptures;" third, Noble's "Sermons on the Decalogue;" fourth, the "Peculiarities of the Bible," by Rendel; fifth, "Essays," by Theophilus Parsons; &c.

There is at the present time a certain movement in the religious world of France. The journal of the "Univers," which is at Paris the most fiery organ of *Ultramontanism*, has so compromised Catholicism by its violence, and, above all, by its manner of defending the Pope upon the subject of the abstraction of the Jewish child Mortara, that people have felt obliged to take a part. They have, then, resolved to abandon this journal; and the Gallicans desire to get up one to sustain the principles of the Gallican Church, in opposition to the principles which are supported by the "Univers." The matter is considerably advanced. I am acquainted with the person who is to be the Editor-in-Chief of the new "Journal Gallican:" he is an honest man, and one of talent. He insists, as the condition of his acceptance, to choose himself, exclusively, his

colaborers. This will be a happy thing for tolerance, liberty of conscience, and for religious progress, and for rendering evident where the "Univers" really stands. But the Ultramontanists are very crafty: they hope to direct, and to dominate over, the new religious journal. Be assured that they will leave no stone unturned to render abortive this enterprise; and they feel confident, because Gallicanism is in France nothing but a corpse, which it is next to impossible to galvanize into life. Whatever may take place, I will inform you of the result of this affair; that is, if it has any result. Please to receive, dear sir and brother, my sentiments of Christian affection.

BLANCHET.

REMARKS.

[Our highly valued French correspondent, in his description of Mr. Le Boys des Guays' General Index above, has fallen into a great error in regard to the usage of the New Church in America in its worship. It is not true, that, "each Sunday, the same passages of the Word are read by the members of the New Jerusalem in the two hemispheres." We have no system in this country by which the Word is read in course, and by which the whole of it will be read in a given time. So far as we are able to judge, in this country, where everybody reads, the general sentiment is not favorable to such a course. The Word is read in our churches for the purpose of bringing the congregation near to the Lord, and into the state and feeling of acknowledgment and true worship; and, for this end, it is evidently the most useful to read those portions that speak most fully to the heart. If our congregations understood the Word in its spiritual sense when it is read to them, this might perhaps plead in favor of reading it in course; but, even then, we doubt its wisdom: and so long as there are portions of it which we understand only in its literal sense, with some feeling of its spiritual, we think it best to read those parts which speak most to the heart.

These remarks do not detract at all from the value of Mr. Le Boys' General Index, — a work of which we have heard before, and have been long desirous of seeing. — EDITORS.]

MEETING OF THE MARYLAND ASSOCIATION. — The semi-annual meeting of the Maryland Association will be held at the Temple, in the City of Washington, on Thursday, May 19, at 10½ o'clock.

A. THO. SMITH, *Secretary.*

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. TWENTY-EIGHTH MEETING. HELD IN THE CHURCH OF THE PHILADELPHIA SOCIETY, CHERRY STREET, FEB. 22, 1859.

1. The Association met at ten o'clock, and was called to order by the President.

2. Messrs. Glenn and Scott were appointed a Committee of Credentials to examine and report a list of delegates.

3. The following members attended the meeting: Rev. Thomas Wilks, Rev. W. H. Benade, Rev. E. A. Beaman, Mr. David Snyder, *Treasurer*, Messrs. J. R. Shankland, W. Roberts, delegates from the Philadelphia Second Society; Messrs. B. F. Glenn, James W. Scott, Dr. L. Tafel, Dr. D. Cowley, Edmund Ferrett, delegates from Philadelphia Society; Messrs. Jesse Hays, Morris W. Heston, Dr. Stacy Jones, John C. Keffer, delegates from the Delaware-County Society; Messrs. Thomas Wilson, E. A. Swope, Joseph Hallowell, Charles C. Oram, delegates from the Philadelphia Third Society.

4. The Journal of last meeting was read and approved.

5. The election of officers then took place; when the tellers, Messrs. Oram and Shankland, reported the following members duly elected: —

President	Rev. Thomas Wilks.
Vice-President	Rev. Wm. H. Benade.
Secretary	Mr. William Roberts.
Treasurer	Mr. David Snyder.

6. A Business Committee, consisting of Messrs. Keffer, Scott, and Oram, was appointed.

7. A recess was taken for religious services; when Rev. Mr. Beaman preached from Micah vi. 6–8.

Rev. Mr. Wilks, assisted by Rev. Mr. Benade, administered the holy ordinance of the Lord's Supper to a large number of communicants.

8. Mr. Edward Carter, of Boston, and Messrs. Jacob Keyser, Stephen Ustick, and Dr. G. R. Starkey, were, on motion, invited to take seats with the delegates, and participate in their deliberations.

9. Reports were received from the Delaware-County Society, Philadelphia Society, and Philadelphia Second and Third Societies, the Missionary Committee, and Committee on the Constitution, and referred to the Business Committee.

10. Ten copies of the Journal of the Nineteenth Meeting of the Illinois Association were received and distributed.

11. Adjourned for dinner one hour.

Afternoon Session.

12. On motion of Mr. Keffer, the seventeenth Article of the Constitution was amended to read as follows: "Whenever any person desires to be licensed or ordained under the authority of this Association, application shall be made to the President of the Committee of Ministers; and he shall call a meeting of the Committee of Ministers and the Committee of Laymen; and, with the consent of a majority of both Committees, such applicant may be licensed or ordained agreeably to the rules of the General Convention."

13. *Voted*, That the Committee of Laymen shall be constituted of one

member from each society, who shall be appointed by the delegates representing said society at the meeting of the Association.

14. On motion of Rev. Mr. Benade, it was voted that Rev. Thomas Wilks be appointed to preach at the next meeting of the Association.

15. Mr. Keffer, on behalf of the Committee on Social Meetings, &c., reported that lectures had been delivered by Messrs. Reed, Keffer, Dr. Cowley, and a poem by Dr. Jones; and that the Committee had held three social parties, which were well attended.

16. The following resolutions, offered by Mr. Keffer on behalf of the Business Committee, were read and adopted: —

Resolved, That the Association, having heard the report of the Missionary Committee with satisfaction, accepts the same, and continues the Committee, with the hope that its efforts in the future may be more encouraging and successful. The Association, in continuing this subject in their hands, would express full confidence in the discretion and zeal of the Committee.

Resolved, That the Committee appointed to provide meetings of the members of the Association, for social uses, &c., be discharged from the performance of so much of their duty as related to meetings for the practice of sacred music; and that the subject of meetings for musical practice be referred to a Committee consisting of Messrs. Scott, Cowley, and Glenn.

Resolved, That the Committee appointed to devise means and make arrangements for a series of monthly meetings be continued, with the thanks of the Association for their labor, and with power to act in the future performance of the same duties.

Resolved, That the Committee to make arrangements for the next meeting of the General Convention be continued, with power to add to their number.

17. The Treasurer's Report was presented and read by Mr. Snyder: —

	Balance in hand last Report		$55.43
	Cash paid Rev. James Reed	$10.00	
	„ „ Rev. Thomas Wilks	10.00	
	„ „ for printing Journal	3.50	
			$23.50
	1859. Balance		$31.93
Feb. 22.	Cash of Third Philadelphia, Frankfort		7.00
	„ „ Second Society, Philadelphia		5.00
	„ „ Delaware-County Society		5.00
	„ „ Mr. Jacob Keyser		10.00
	„ „ Philadelphia Society		10 00
	Balance in hands of Treasurer		$68.93

18. On motion of Mr. Keffer, it was voted that the next meeting of the Association be held at Upper Darby, on the last Thursday of August.

19. *Voted*, That the Journal of this Association be published in the "New-Jerusalem Magazine," and two hundred copies printed for distribution.

20. *Voted*, That a Committee be appointed to consider and report on a better mode of transacting business at the future meetings of the Association.

Messrs. Benade, Keffer, and Roberts were appointed.

21. By direction of the respective delegations, Messrs. Snyder, Scott, Roberts, and Dr. Guernsey, were appointed to constitute the Committee of Laymen.

22. Mr. William Roberts then delivered a lecture "On the Character and Mission of Swedenborg."

23. The President appointed the following Standing Committees: —

Missionary. — Rev. Mr. Wilks, Rev. Mr. Benade, Rev. Mr. Beaman, and Messrs. Keffer and Close.

Correspondence. — Messrs. Roberts, Keffer, and Dr. L. Tafel.

Moral and Religious Instruction. — Messrs. Benade, Roberts, Keffer, and Dr. Guernsey.

Books and Tracts. — Messrs. Keffer, Shankland, Glenn, and Oram.

24. The 75th Selection was chanted, and the Association adjourned.

WM. ROBERTS, *Secretary.*

Report of the Philadelphia Society.

To the Pennsylvania Association. PHILADELPHIA, Feb. 21, 1859.

DEAR BRETHREN, — Since your last meeting, we have held public worship every sabbath; the pastor of our society has baptized nine persons, — two adults and seven children, — and officiated at two funerals.

There are not many changes to report. Two new members have been received, and we have three more applications for membership; one member has withdrawn, and there is a probability of another doing so likewise. But, while no material alteration has taken place in our society, we trust that it is advancing. Harmony prevails among us, and all appear desirous to promote the common good.

The school established by the society is in successful operation, and now has thirty-six (36) scholars, male and female; four regular teachers, with the additional services, on certain days, of three others: so that there is every encouragement to hope that the particular use to which we have devoted ourselves may be fully accomplished.

Ten dollars are sent to assist in defraying the expenses of the Association.

Respectfully submitted by

E. FERRETT, *Rec. Sec.*
W. H. BENADE, *Pastor.*

Report of the Philadelphia Second Society.

PHILADELPHIA, Feb. 22, 1859.

Since the last meeting of the Association, our meetings for public worship have been held regularly, with one exception, caused by the indisposition of the reader.

Rev. James Seddon preached for us twice, and, on both occasions, administered the holy ordinance of the Lord's Supper.

Rev. J. P. Stuart preached once; Mr. Shankland officiated twice; and the other services were conducted by the reader, Mr. Roberts.

One person has been admitted to membership; making the whole number of members forty-nine.

The sabbath school is held regularly, under the care of the superintendent and four teachers.

The society sends five dollars for the use of the Association.

Report of the Philadelphia Third Society.

FRANKFORD, PHILADELPHIA, Feb. 22, 1859.

The Third New-Jerusalem Society of Philadelphia respectfully submits the following Report: —

Since the last meeting of the Association, the number of members belonging to this society has undergone no change; though the attendance upon our worship steadily increases, and the appearance of neighbors and friends in our temple, manifesting a warm desire to know more of the doctrines of our church, is to us a frequent source of pleasure. Our public worship has been steadily maintained, under the good offices of Mr. William R. Smith, of Philadelphia, as reader,

whose unremitting attention and faithfulness in this work merit our hearty gratitude. The Rev. James Pettee and Mr. James Reed each officiated for us once.

The congregation varies in number from sixty to one hundred. The sabbath school is in active operation, with enlarged attendance, a newly replenished library, and a good corps of teachers.

The society sends seven dollars for the use of the Association.

For the society,

JAS. M. LEVER.

Report of the Delaware-County Society.

The Delaware-County Society of the New Jerusalem begs to report, that, since the last meeting of the Association, it has received the addition of one member; making its present number fifty-two. The pastor has officiated at seven baptisms and one wedding. Public worship is regularly continued at the church in Upper Darby, and at Kent's Mills; and a sabbath school is maintained at each place.

The society has little to report concerning its progress since the last meeting of the Association. Sensible of the fact that proper and orderly church music is an important element in the rightful conduct of public worship, and aware that neglect and want of fostering care too often bring about a forfeiture of the benefits mankind might enjoy, the society turned its attention in the latter part of the summer to the improvement of its church music. Several efforts have been made in this direction, with only the result, thus far, of making the members painfully sensible of the wide distance between their present attainments in this respect and perfection. Still, as we have the matter in hand, we hope to persevere until some measure of success shall crown our efforts. The experience of the society in this matter induces it to bring the subject to the notice of the Association, that some joint and efficient action may be had on the part of all the societies to improve our music as a preparation for the meeting of the Convention.

The society has witnessed with pleasure the efforts that have been made to extend the usefulness of the Association abroad, and to bring its members and other Newchurchmen into closer and affectionate union at home. From such efforts, made in the spirit of brotherly love, and with zeal in the cause of the New Church, it would seem that only good can result; and we sincerely hope that they may be continued.

The society sends five dollars for the use of the Association.

J. C. KEFFER.

Report of the Missionary Committee.

The Missionary Committee respectfully report, that, immediately upon the adjournment of the Association in August last, the Committee proceeded to act upon the instructions given by the Association. It was speedily ascertained, to the joy of the Committee, that, so soon as a suitable person could be obtained for the work, a sum of money sufficient for the moderate maintenance of the assistant minister would be contributed by Newchurchmen in the State. Satisfied of this fact, an invitation to assume the office of minister at large for the Association was extended to Mr. James Reed, of Boston. The relations of that gentleman to the Boston Society were such, that he could not return a definite answer to the letter of the Committee; but he came to this State, and remained several weeks within its borders, performing with zeal and the happiest effects the work of the office to which he had been invited. His visits to Pittsburg, Lancaster, and other places, are endeared to the recollection of our brethren in the New Church, as well as to many out of it; and his whole stay in Pennsylvania only served to justify the choice made by the Association in selecting him for its work, and to deepen the regret that other duties prevented his permanent settlement in this State.

When it was ascertained that Mr. Reed would not be able to serve the Association in the desired manner, letters were written by the Committee to Mr. James E. Mills, who had been preaching at Bangor, and was thought to be disengaged; but the letters were received by him at a time when he had entered into negotiations with the Brooklyn Society, which finally resulted in his settlement with that society. The names of other ministers have, from time to time, been before the Committee; but none of them seemed satisfactory to the Committee, in view of the nature of the work to be performed, and the character, connections, and acquirements of the man who would be able to do it effectually. The subject is still before the Committee; though there is not at this moment a satisfactory prospect that it will soon be disposed of successfully.

Failing in these endeavors, the Committee have the satisfaction of knowing that all that they could do in the matter has been accomplished. A tour as missionary was made in the fall of the year by Rev. Mr. Wilks, with satisfactory results. In the performance of this use, he went as far west as Pittsburg, and made arrangements for a regular succession of similar visits. In accordance with the requirements of the Association, the President wrote an Address to the New-Church brethren throughout the State, inviting their co-operation in these uses; which is printed, and ready for distribution at the proper time.

The Committee are fully alive to the importance of the work intrusted to their hands; and while they would rather delay the attainment of a seeming good, than rush rashly into engagements that might be soon regretted, they are anxious that the organization of the missionary functions of the Association may be ere long perfected in the manner indicated in their instructions.

Respectfully submitted in behalf of the Committee,

THOMAS WILKS.

STANDING RULES ADOPTED BY THE ASSOCIATION.

That the President of the Association be its General Missionary.

That individual receivers may be admitted as members at any stated meeting, to continue as such during the current numerical year.

That this Association adopts as its delegates to the General Convention the delegates appointed for that purpose by the several societies constituting the Association, with power to fill vacancies.

That the 22d of February shall be the day for the annual meeting of the Association.

CONSTITUTION OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM.

Art. I. — This Association shall be called the "Pennsylvania Association of the New Jerusalem," and shall be composed of the societies which united in its formation, and such other societies and associated bodies as may hereafter be admitted by vote of the Association.

Individual receivers may also be admitted as members by vote of the Association at each of its stated meetings.

ART. II. — All the ministers and licentiates who are members of any of the societies composing the Association, or who shall be officiating in connection therewith, or who shall be acting under the authority of the Association, and the Secretary and Treasurer, shall be, by virtue of their offices, members of the Association; and all other ministers of the New Church shall be members, when admitted by vote of the Association.

ART. III. — Each society composing the Association shall be entitled to send five delegates to represent it at each stated meeting of the Association; and any other associated body of the New Church, not yet instituted into a society, shall be entitled to one delegate to represent it at the same; and all receivers present at the meetings are invited to present suggestions or information respecting the interests and progress of the New Church, and to participate in the discussions brought before the Association.

Art. IV. — The standing officers of the Association shall consist of a President, Vice-President, Secretary, and Treasurer, to be annually elected by ballot, together with such Standing Committees as may be found necessary in carrying out the uses of the Association; and all officers, and members of Committees, shall continue until their successors shall have entered upon the exercise of their functions.

Art. V. — It shall be the duty of the President to preside at all meetings of the Association, and perform such other duties as are implied by the name of his office, or which may be required of him by the Association.

Art. VI. — In case of the absence of the President, the Vice-President shall preside at the meetings of the Association.

Art. VII. — It shall be the duty of the Secretary to keep a record of the doings of the Association, and to take charge of its papers and correspondence, with the exception of such as relates to the current duties of the President, the Treasurer, or of some Committee.

Art. VIII. — The Treasurer shall have charge of all moneys belonging to the Association, and shall appropriate them agreeably to the direction of such Committees as the Association shall appoint, whose certificate, signed by the Chairman thereof, shall be deemed a sufficient voucher in the settlement of his accounts. He may also receive specific donations for any of the objects contemplated by the Association, and cause them to be applied agreeably to the wishes of the donors; and he shall render an annual report of all moneys received and disbursed by him.

Art. IX. — This Association shall hold stated meetings at such times and places as shall from time to time be determined by a previous adjournment; but the President may convene special meetings for the transaction of important business, whenever, upon consultation with the Committee of Laymen, the interests of the church shall seem to require it; but the doings of any such special meeting shall be subject to the approval of the Association at its next stated meeting.

Art. X. — All the ministers of the Association shall constitute the Committee of Ministers for the consideration of the ecclesiastical business of the Association.

Art. XI. — There shall be a Committee of Laymen, to be composed of one member from each society represented in the Association, on whom shall devolve such of the business of the Association as may not otherwise be provided for, and who shall act as a Board of council and advice to the President upon all subjects requiring their co-operation.

Art. XII. — There shall be a Committee of Correspondence, of which the Secretary shall be Chairman, who shall take charge of the correspondence of the Association not otherwise provided for; whose duty it shall be to cultivate friendly intercourse with societies and individuals of the New Church residing in Pennsylvania and its vicinity.

Art. XIII. — There shall be a Missionary Board, to consist of the President and Vice-President of the Association, and at least one member from each society, whose duty it shall be to take charge of this use within the limits of the Association; and, of this Board, the President shall be Chairman.

Art. XIV. — There shall be a Book and Tract Board, to be appointed by the President, whose duty it shall be to have gratuitous distribution of books and tracts to the extent of the amount of funds placed in their hands for this purpose.

Art. XV. — These rules may be altered or amended at any stated meeting of the Association, with the concurrence of two-thirds of the members present.

Art. XVI. — A majority of the members of the Association shall constitute a quorum to do business.

Art. XVII. — Whenever any person desires to be licensed or ordained under the authority of this Association, application shall be made to the President of the Committee of Ministers; and he shall call a meeting of the Committee of Ministers and the Committee of Laymen; and, with the consent of a majority of both Committees, such applicant may be licensed or ordained agreeably to the rules of the General Convention.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-Churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 346, Broadway, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.

Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	
The MAINE ASSOCIATION	
The MARYLAND ASSOCIATION	Washington, Thursday, May 19, 1859.
The MASSACHUSETTS ASSOCIATION	Boston, Thursday, April 7, 1859.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 21, 1859.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 25, 1859.
GENERAL SOCIETY IN OHIO	Urbana, Friday, Sept. —, 1859.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.
J. B. SWANTON . . . . . Bath, Me.
H. B. HOSKINS . . . . . Gardiner, Me.
AMBROSE WARREN . . . . . Bangor, Me.
D. H. HOWARD . . North Bridgewater, Mass.
JOHN ALLEN . 30, Beekman Street, New York.
WM. ROBERTS . . . . 763, South 9th St., Phila.
LUCIUS FAXON . . . . . Abington, Mass.
WILLARD H. HINKLEY . 24, North Chas. St., Balt.
EDWARD MENDENHALL . . . . Cincinnati, O.
Rev. J. R. HIBBARD . . . . . Chicago, Ill.
W. G. DAY . . . . . Urbana, O.
WM. WHITE . 36, Bloomsbury Street, London.
Rev. THOMAS STORRY . . . . . Peoria, Ill.
E. W. COBB . . . . . Charleston, S.C.